

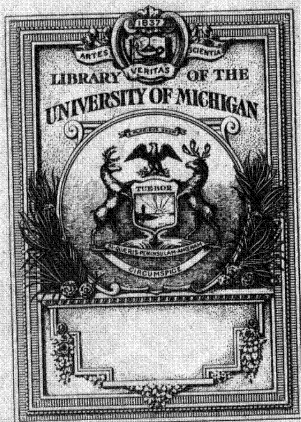
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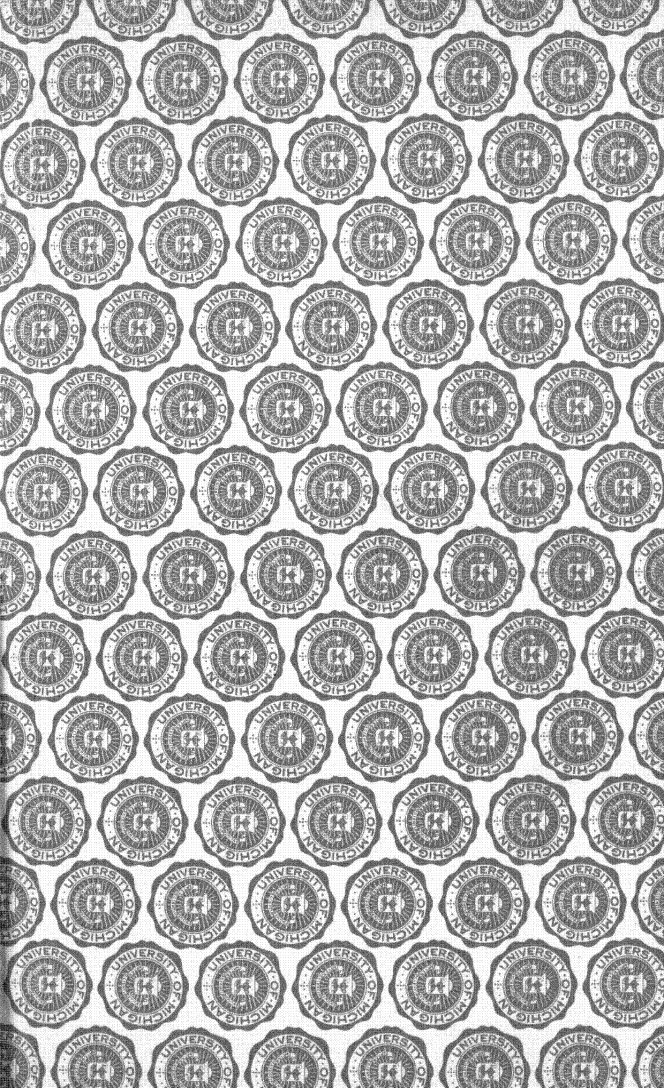
HAWAIIAN  
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THE GIFT OF  
Maj. T. M. Spaulding





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Twenty-first Annual Report  
*of the*  
Hawaiian Historical Society  
*For the Year 1912*

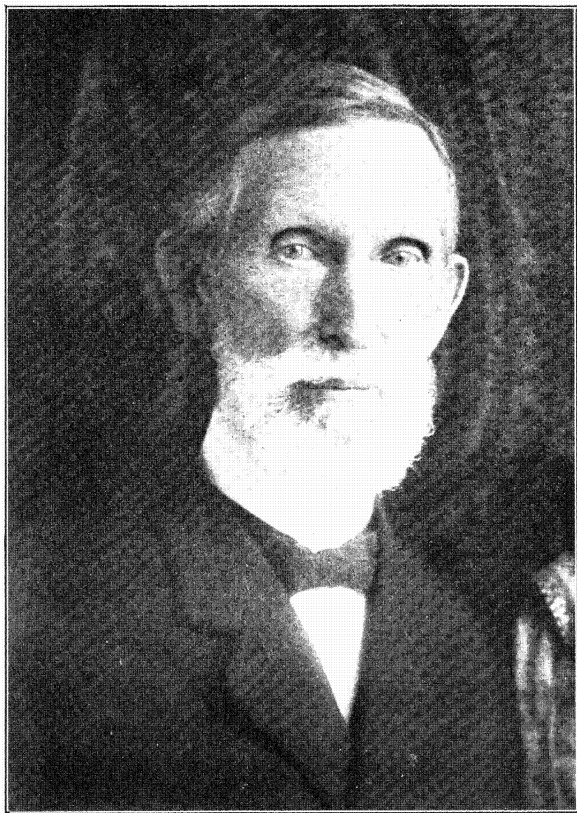
With Papers Read at the Annual Meeting  
January 11, 1913

HONOLULU  
PARADISE OF THE PACIFIC PRESS  
1913









PROFESSOR W. D. ALEXANDER, L. L. D.



Twenty-first Annual Report  
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## Officers, 1913

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Albert F. Judd .....	President
Chas. H. Hitchcock .....	First Vice President
*William D. Alexander .....	Second Vice President
Thos. G. Thrum .....	Second Vice President
C. M. Cooke, Jr.....	Third Vice President
Edgar Wood .....	Recording Secretary
Howard M. Ballou .....	Corresponding Secretary
W. D. Westervelt .....	Treasurer
Miss E. I. Allyn .....	Librarian
B. Cartwright, Jr.....	} Additional Members Board of Managers
Dr. N. B. Emerson.....	
Geo. R. Carter.....	
A. Lewis, Jr.....	Trustee Library of Hawaii

\*Deceased.

General

Maj. J. M. Spaulding

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## TREASURER'S REPORT FOR 1912.

Your treasurer reports a goodly balance on hand for the future use of the society. This is greatly due to economy of administration and the careful oversight of our very zealous librarian, Miss Allyn. This can be well used in the purchase of Polynesian books much needed in our growing library and in filling out and binding the material already on hand.

The Historical Society now has its permanent home in the new Carnegie building for its very valuable library which I think in all Polynesia is second only to the Sir George Grey library, which is in the Auckland Public library. We have also invested bonds and a savings bank account the income from which will be used to pay our portion of the expenses of the Honolulu library. The following report shows our financial standing:

### HAWAIIAN HISTORICAL SOCIETY.

#### TREASURER'S ANNUAL REPORT, YEAR ENDING DEC. 31, 1912.

1912 <i>Receipts</i> —	
Jan. 1 Balance from last year.....	\$ 67.90
Membership dues .....	266.00
Sale of books and reports.....	3.00
Sale of book case .....	10.00
Interest on McBryde bonds.....	110.00
	\$456.90
<i>Disbursements</i> —	
Collecting .....	\$ 13.80
Postage .....	7.00
Stationery .....	3.50
Binding .....	2.50
Printing annual report, 500 copies..	57.00
Typewriting .....	10.00
Rent .....	75.00
Librarian .....	100.00
Janitor, 9 months .....	16.00
	\$284.80
Balance .....	\$172.10
	\$456.90
Amount in savings bank Dec. 31, 1912.....	409.98
Two McBryde \$1000-bonds .....	2,000.00
	\$2,582.08

W. D. WESTERVELT,  
Treasurer.

## LIBRARIAN'S REPORT.

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To the Officers and Members of the  
Hawaiian Historical Society.

*Gentlemen:*—

The most notable achievement of 1912 that the librarian has to report is the removal of the library of the Society to its place in the new building of the Library of Hawaii.

In anticipation of this, early in the year the revision of the catalogue was undertaken. This was completed and typewritten cards made for the entire catalogue in readiness for the catalogue case which is a part of the new equipment of the library.

The accessions for the year include a number of gifts that should be especially noted. The first of these is a bound volume of *The Mirror* (1825), a London magazine, containing several items on the Hawaiian Islands. This was donated by Andrew Roby Bloxam, son of the naturalist of the English man-of-war *Blonde*, which brought the bodies of King Liholiho and his queen from England in 1824.

From the Hawaiian Trust Co., executor of the estate of Mrs. C. C. Allen, was received a number of valuable books, among them Fornander's *Polynesian Race*, and Kalakaua's *Legends*.

Mr. W. D. Westervelt during a recent visit to New Zealand secured a complete set of the reports of the New Zealand Institute which he has presented to the library. This is a most valuable acquisition, being one of the best ethnological publications relating to Polynesians.

The further additions were reports and publications of other societies sent in exchange for those of this society.

The membership is now 147. Five new members were elected at the January meeting; there have been two deaths and one resignation.

With the occupation of its spacious and beautiful room, the work of the Society will be given a new impulse, having an added incentive for making available to students of Hawaiian history its accumulation of Hawaiian and Polynesian material.

Respectfully submitted,

EDNA I. ALLYN.  
L. B.

## WILLIAM DE WITT ALEXANDER.

---

Professor Alexander was born April 2, 1833, in Honolulu, and died, February 21, 1913. A brief illness necessitating an operation from which he could not rally resulted in speedy and unexpected death.

He was officially connected with the Hawaiian Historical Society from its inception, holding the offices of corresponding secretary, president and first vice-president. It has been well said that without his patient, untiring, loving care the Historical Society would scarcely have been able to survive. The excellent library had his continual oversight. The various meetings were always planned in connection with his counsels, and the membership freely received his sympathy and encouragement in every historical effort.

He was also an original member or founder of the Polynesian Society of New Zealand and enjoyed the personal friendship of the leading students of Polynesian history.

His scientific attainments brought to him a fellowship in the Royal Geographical Society and membership in the Astronomical Society as well as the degrees D.Sc. and LL.D.

He was a graduate of Yale University in 1855, and carried the honor of the Salutatory address. In 1857 he came back to Honolulu as professor of Greek in Oahu College. He was connected with the college thirteen years, six years as professor and seven years as president, and then took charge of the Bureau of Government Survey, which he held for nearly thirty years.

Professor Alexander held a number of positions of trust under the government, among which were the following: Member of the Privy Council under King Kalakaua and Queen Liliuokalani; member of the Board of Education from 1887, for thirteen years.

In 1874 he went to Washington to represent the Hawaiian government in the International Meridian Conference, in which forty governments were represented, and again in 1893 in the interests of the annexation party under instructions from the provisional government.

He was a trustee of the Honolulu Library Association; was surveyor-general of the Territory, and assisted in the geodetic survey conducted by the United States government.

His friends bear hearty testimony to his co-operation with all efforts put forth for the well being of the community. He was unfailingly present in church activities and for many years was prominent in the Hawaiian Board of Missions and its



various lines of influence. As was well said by Dr. Frear, his former friend and pastor:

"He was a learned man, generous and sympathetic. In church work his prayers were always models of brevity, completeness and simplicity. He was a lover of truth, always desiring to get at facts. He never assumed the attitude of the opposer. His scholarship was of a high order, and he always kept up to modern thought and abreast of the times.

"The most modest and unassuming of men, he was a brilliant scholar, an unfailingly accurate historian, charming and attractive in style as a writer, and an intelligent lover of all that was beautiful and true in literature."

His literary work was so carefully and accurately carried out that he won the well-deserved reputation of being the best historian in the islands. His history and the various articles written from time to time have already been accepted as the standard for historical students.

Mrs. Abigail Alexander, the wife of Professor W. D. Alexander, joined her husband in the home of eternal life April 23, 1913. She was the daughter of Rev. Dwight Baldwin, M.D., who came to the Islands as a missionary in 1831. She was born in Waimea, Hawaii in November, 1833, and lived to be almost eighty years of age. She married Professor Alexander July 18, 1860. In 1865 they were appointed missionaries to the Hawaiian Islands by the American Board. Mrs. Alexander was a woman of rare temperament and ability and with her husband exerted a strong influence in developing the intellectual life of the Hawaiian Islands.

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# THE FIRST HAWAIIAN HISTORICAL SOCIETY.

By W. D. WESTERVELT.

On the evening of January 11, 1892, the present historical society was organized. In the first year a total of 2,247 books, pamphlets and newspapers had been collected. The collection was made with the excellent ideal in view that "nothing ever printed in this country, even an ephemeral hand-bill, is without ultimate historic interest, and there is destroyed every month in this community materials that would be of permanent interest and value on the shelves of our library."

In accord with this ideal, large additions have been made to the library, but the fact remains that many pamphlets, handbills and newspapers have not been secured and it would be well worth while, if every household in the Hawaiian Islands instead of destroying any such papers printed in English or Hawaiian, especially of the very old printing, would send the entire lot to the Hawaiian Historical Society to be sorted over. Even the Paradise of the Pacific previous to 1901 is an incomplete set and many annuals and pamphlets are lacking. Donations of every kind would not be amiss.

This society celebrates its twenty-first birthday tonight. All through these years the Honolulu Library Association and the Hawaiian Historical Society have lived and worked together almost as if they were the same organization. This close co-operation was secured in the first year of the society's existence and is to-night consummated by our continued dwelling together in this splendid new library building on the same conditions practically as during all the years past.

It will be well worth while this anniversary evening to look back beyond the organization of our society to the beginning of whatever work has been done toward recording Hawaiian history and the effort put forth to have some organized body systematically undertake historical research. This leads to the first Hawaiian Historical Society and its origin.

In 1838 the first history of the Hawaiian people was published by the Mission school printing press at Lahainaluna. It was called "Ka Mooololo Hawaii" (the History of Hawaii). It was a very small book of 116 pages. It had this inscription on its title page—"Written by some of the scholars of the great school and corrected by one of the teachers."

That teacher was Rev. Sheldon Dibble, who used this small history as the foundation of the larger book published in English in 1843 and republished by Mr. Thrum in 1909. In the preface of this history Mr. Dibble tells how he worked with

his pupils to gather the material upon which all Hawaiian history has been based.

He says: "In 1836 I made some effort to collect the main facts of Hawaiian history. Most important events were afloat in the memories of the people and fast passing into oblivion. If they were to be preserved it was time they were collected."

Dibble drew up a list of historical questions and selected the ten most promising scholars in Lahainaluna school, then set them at work. He says, "I formed them into a class of inquiry. I gave them the first question and conversed freely with them upon it . . . then requested them to go separately to the most knowing of the chiefs and people, gain all the information they could on the question given out, commit each his information to writing and be ready to read it on a day and hour appointed. At the time of meeting each scholar read what he had written, discrepancies were reconciled and corrections made and all compositions handed to me, out of which I endeavored to make one connected and true account. At last a volume was prepared and printed in the Hawaiian language."

The results of this plan were four—(1) a history of the islands which is now a classic, (2) an interest in history aroused in the minds of the older and more prominent Hawaiians, as they saw the benefit of preserving the ancient history of their own people, (3) a body of the best-educated Hawaiians trained along the line of historical research, (4) each one of these men was drilled many months in the art of expressing in writing the ideas received in his conversations with the older people.

Dibble was sent to the United States to see if he could recover from threatened pulmonary troubles. His pupils evidently continued the work with varying degrees of success. In later years valuable historical articles by several of these men were contributed to the native papers and two, David Malo and S. M. Kamakau, have written and published enough material to make two or more volumes of Hawaiian lore. To David Malo we owe the best description we have of Hawaiian customs and to Kamakau we are indebted for the most comprehensive historical statements, especially concerning the life of Kamehameha the First.

When Dibble returned to Lahaina he renewed his endeavor to collect Hawaiian history. He writes in 1843: "A Royal Historical Society has been formed by means of which some information has been gained."

We would have no further knowledge concerning this society if Kamakau had not made a record of its origin and end and printed it in the *Kuokoa* of 1865.

Kamakau says: "A society was started at Lahainaluna according to the desire of the teachers. As the people of Alebione (Albion) had their British history and read about the Saxons and William, so the Hawaiians should read their history. So in 1841 the society was organized."

Kamehameha III., John Young (a son of the friend of Kamehameha I.), Haalilio, David Malo, D. Baldwin, William Richards, S. Dibble, Kamakau and many others were present. Kamehameha III. was elected president, William Richards, vice-president; S. Dibble, secretary, and S. M. Kamakau, treasurer.

"The king said he thought the history of all the islands should be preserved from first to last."

To David Malo was given the history of Umi, to John Young was allotted the coming of the first foreigners, to Haalilio the childhood of Kamehameha I.; Kihapiilani was allotted to Kamakau, and the first ships anchoring at Lahaina to A. Moku. The missionaries and wise people from Hawaii to Kauai were given questions about the places where they lived.

For about three years this society "paa'i"—i. e., did its work faithfully, but when Dibble died and the king moved to Honolulu because of the new legislature started there, "the work of collecting the ancient things of the islands became "hemahema" i. e., very faulty, and the society came to an end.

Kamakau says, "If Dibble had lived we should have had a full story of Hawaii."

About his own work he says in 1865: "I have gathered history from Hawaii to Kauai, but there are many things I do not know and which, not having heard, I cannot teach. It might be well to have four men like myself paid each to go around his island and ask the old people who are still living for the facts and stories about the places where they live. These men must be wise and well known. The trouble is that already many of the residents are like strangers to the places where they dwell and do not know the history."

S. N. Haleole, who probably was one of the prominent citizens of Wailuku, is the only source I can find for the following statement in the *Kuokoa*, Vol. IV, Nos. 16 and 22. He says: "I have been gathering the traditions and history of Hawaii for eighteen years and have been writing about Kamehameha in the 'Hoku o ka Pakipika.'"

According to Haleole, a historical society was organized in March, 1863, and his work was the story of Kamehameha. He says he had "a great book filled with historical material." He outlines in his letter a very interesting series of chapters of the life of Kamehameha I. He makes the following short

statement concerning the parentage of Kamehameha: "It is believed that Kahekili went from Maui (to Hawaii) and met Ke-kui-a-po-iwa (the mother of Kamehameha), and they thought there would be a child. Then Kahekili said, 'I must return to Maui. You wait for the child-birth. If a boy is born call his name Kamehameha after my brother, Kamehameha-nui.' Kahekili returned to Maui (where in a little while he became king on the death of his brother Kamehameha-nui). There he heard that a boy was born and named Kamehameha. He sent two men to be priests and teachers of Kamehameha. They remained with him until they died. Some people say that Keoua was the one who lived with Ke-kui-a-po-iwa and was the father of Kamehameha, who was born at Koko-ili in North Kohala."

The above account is the record of the foundation of the first historical society and the method of securing the facts upon which all the Hawaiian history of all the later years has been based.

# INCIDENTS CONNECTED WITH THE ELECTION OF KING KALAKAUA IN FEBRUARY, 1874.

By ADMIRAL W. H. H. SOUTHERLAND.

*Read by Judge Sanford B. Dole.*

During the latter part of January, 1874, the U. S. S. *Tuscarora* left San Francisco, under orders from the Navy Department to run a line of deep sea soundings from that port to Honolulu, with the object of determining a suitable route for a submarine telegraph cable to connect the two ports, these soundings to be taken at intervals of thirty miles apart.

When only a few days out from San Francisco and while engaged in taking a sounding in over 2,500 fathoms of water, we were overtaken and passed by the British gunboat *Tenedos*, which vessel was under full steam and sail power and heading direct for Honolulu.

The commanding officer of the *Tuscarora*, Commander Geo. E. Belknap, U. S. Navy, was an officer of rare attainments and of good judgment, and one who kept in touch with current events and with the generally recognized policies of other governments.

I was only a midshipman at that time and was not in a position to know what my commanding officer's impressions and opinions were as he watched the British gunboat pass us headed for Honolulu at full speed, but I do recall that he immediately made every effort to hasten the sounding operations then in progress and, as soon as the sounding wire was reeled in, put the ship on a course for Honolulu under full sail and steam power, and then announced the abandonment, for the time being, of the work of deep sea exploration which he had primarily been ordered to conduct. He was the typical first-class naval officer of that day—intelligent, able, resourceful, never shirking his responsibilities, and always forehanded in everything that he had to do of an official nature.

The *Tuscarora* arrived at Honolulu during the morning of February 3, 1874, and found H. B. M. gunboat *Tenedos* already anchored in the harbor. The pilot, a Mr. Babcock—I think—gave us the only news of any importance in Honolulu at that time, which was to the effect that the Hawaiian King, Lunalilo, was at the point of death.

Soon after we moored inside the harbor the death of the King was announced.

Within a day or two public announcement was made of the

fact that no successor had been designated by the late King and a date and hour were specified for a meeting of the legislative assembly of the kingdom in order to elect such successor.

A few days after the death of the King the U. S. S. Portsmouth arrived and dropped anchor in the harbor abreast the Tuscarora. The Portsmouth was a sailing sloop-of-war then engaged in surveying work in the north Pacific and was commanded by Commander Joseph S. Skerrett, one of the ablest and most accomplished officers of the U. S. Navy.

The natives of the city of Honolulu were almost unanimous in favoring Queen Dowager Emma, the widow of Kamehameha IV., as Lunalilo's successor, but, from the conversations of those residents who were acquainted with political conditions in Hawaii, it soon became evident that she was far from being the choice of the people of the islands in general.

The meeting of the legislative assembly had been set for February 12, nine days after Lunalilo's death, to allow time for delegates from the other islands to arrive, and during the interval so much bitter feeling was engendered between the partisans of those who were eligible to the succession as to make it appear quite probable that serious trouble would result unless the Dowager Queen was declared the choice of the delegates.

The United States Minister, Mr. Pierce, was cognizant of the seriousness of the situation and, in frequent conferences with Commanders Belknap and Skerrett, decided upon a line of action should the election be attended by disturbances which might result in jeopardizing the lives and property of American residents. It was well known to him and others that the few native troops and the police force then in Honolulu could not be depended upon if the followers of the Dowager Queen were defeated at the election.

The legislative assembly was called to meet at noon on February 12. The boatswain of the Tuscarora, Mr. Barker, was sent on board the bark D. S. Murray, which was lying at one of the wharves, during the early forenoon to hoist a furled flag at one of her mastheads, the breaking out of which was to be the signal for the Tuscarora and Portsmouth to each land an armed force. Mr. Barker was to break this flag when directed to do so by a messenger from the U. S. Minister. Before noon the landing force on each of our ships had been fully equipped, with their arms stacked on the spar deck and with the boats afloat and so located along the ship's side that each could be manned at one and the same time. The men and officers kept their equipments on and all that was necessary before embarking was for each officer to buckle on his sword and revolver and

each bluejacket and marine to seize his rifle.

As we were all compelled to remain on board ship in this state of immediate readiness for landing, we were unaware of what was taking place during the session of the legislative assembly at the courthouse. About the middle of the afternoon Mr. Barker broke the flag at the masthead of the D. S. Murray and, inside of ten minutes, the landing forces of our two vessels, numbering about 150 sailors and marines, were on shore and marching at the double for the courthouse, their route being lined with noisy natives whose looks generally betokened no good will.

Upon arrival at the courthouse a gattling gun's crew from the Portsmouth took position in front of the entrance while the remainder of our landing force formed in line facing the front of the building at a distance of about fifty yards.

The scene at the courthouse was wild in the extreme. About the building, enclosing it and our entire force on all sides, were gathered several thousand natives, quite a number of them grasping arms and legs of chairs and tables, and sticks or billets of wood and, for a time, the noise they made was almost deafening. Many natives ran out of the courthouse from the side and rear, some joining the crowd and some running into the town. The ground around the building was littered with broken furniture, torn books and papers.

Within a short time of our arrival I was directed to take the Tuscarora's marines and clear the upper part of the building, in which a number of natives were still to be seen. This did not take long, although a few violent ones talked a great deal and offered a slight resistance, but when the marines formed in line and started for them with fixed bayonets most of them made for the side door and the windows in a hurry. One ringleader stood his ground until a bayonet touched him and then, with a yell, made for the door. The building was in great disorder, nearly every window being smashed and apparently all of the furniture having been broken. The floors were littered with mutilated books and torn papers and that of the upper room was blood stained in several places.

The noise continued outside and before long several natives, evidently leaders, commenced to harangue the crowd, one particularly noisy one climbing a small nearby tree for the purpose. After what seemed a long time a few of these disturbers were taken in charge by our people, which had a good effect, as the crowd at once commenced to disperse, many of them starting in the direction of the residence of the Dowager Queen. Soon after our arrival it had become evident that quite a number of natives in the surrounding crowd were not active parti-



cipants in the disturbance.

Within half an hour of our reaching the courthouse the landing force from the British gunboat Tenedos arrived and, as they marched up between our forces and the courthouse, were received with hearty cheers by many of the natives. This force remained at the courthouse but a short time and then started for the residence of the Dowager Queen, where, I afterwards learned, they drove off all of the turbulent natives and then remained to patrol that place and assist in preventing further disturbances in the town.

Shortly after the English force had marched off, the Tuscarora's force marched to the Armory while the Portsmouth's force remained at the courthouse. The American forces occupied the courthouse, armory, and prison while the English force remained in the grounds of the Dowager Queen.

Two or three shots were fired at the courthouse during that same night but no one was struck by them and the perpetrators were never discovered.

The American and English landing forces patrolled the city for a few nights and about one week later, no other disturbances occurring in the meantime, were withdrawn to their respective ships.

W. H. H. SOUTHERLAND,

Rear-Admiral, U. S. Navy, Commander-in-Chief,

United States Pacific Fleet.

At sea, en route from Yokohama to Honolulu, Aug. 2, 1912.

# THE CEREMONY OF THE MYSTERIES.

By FRANCIS J. GREEN.

Among the ancient Maoris of New Zealand, the *Whare Kura*, or Sacred School, was made up of youths carefully selected from the highest ranks. Instruction was given from sunset until midnight for four or five months each year during a period of five years.

The course began with *Karakias*, or charms, intended to open the ears of the students and give them zeal in the sacred studies. Then came ceremonies and charms pertaining to the different periods in the formation of the universe:

The void.  
The first void.  
The second void.  
The great void.  
The far-extending void.  
The unpossessing void.  
The delightful void.  
The void fast bound.  
The night.  
The hanging night.  
The drifting night.  
The moaning night.  
The slaughter of troubled deep.  
The morn.  
The abiding day.  
The bright day.

All these were rehearsed night after night to stamp them forever on the pupil's memory.

Then were taught the origin, attributes and powers of the gods of night, day and nature. After this the charms and ceremonies of *Makutu*, or witchcraft; the charms for war, for the care of the sick and wounded, and those for food. With these the school term closed.

There were four tests which were applied after the full term of five years had passed to prove the mastery of the graduating pupil over all the charms he had been taught. First, he was required to hurl a stone at a given object; if the stone broke he was required to go over the course again. Then he was given a smooth round stone and by repeating certain charms the stone must break into fragments. This done, he was required to slay a flying bird by force of will.

The last test consisted in bewitching a slave or captive and the one so bewitched must fall dead at the feet of the pupil. With this, the pupil became a full *tohunga* and as such took his place among his people.

#### THE CEREMONY OF THE MYSTERIES.

*Being the ritual of initiation into the Sacred School. Translated from the Maori by Francis J. Green.*

“This is the Sacred Ceremony  
As it came from above,  
Whereby pupils are initiated.  
It is the Ceremony of the Mysteries.

I touch your heart!  
Your heart becomes sacred.  
It belongs to Great Rangi above;  
It belongs to Wide Rangi above;  
To Dark Rangi,  
To Gloomy Rangi;  
To Rangi of the Stars,  
To Rangi of the Lightning,  
And to Swift-Moving Tu,  
The Eager Son of Rangi.

Now you are strongly tapu—  
By the flashing from on high—  
By the lightning from on high—  
You are pointed at by spirits.  
Spirits point from every quarter;  
Spirits hang, suspended, pointing;  
Spirits stand behind you, pointing;  
They look down upon you, pointing;  
They look upward at you, pointing;  
All about you stand the spirits.

They show themselves!  
They show themselves above you!  
They show themselves swiftly moving above you!  
See the Company of Spirits!  
See the Wide Extent of Spirits!  
See the Heavens full of Spirits!  
Now, they fade away—and vanish.

Now there comes a crowd of Goblins!  
Dwarfs and Goblins dance about you—  
Howling winds and leering demons—  
Fearful eyes and clutching fingers—  
Tremble not! For I, the wise man,  
Drive them back to Earth, their burrow.

You belong to Great Rangi above;  
You belong to Wide Rangi above;  
To Dark Rangi,  
To Gloomy Rangi;  
To Rangi of the stars,  
To Rangi of the Lightning,  
To Rangi close-above-you;  
And by Rangi I protect you.

Now comes the Earthquake!  
The wide-extended Earthquake!  
The sky is rent asunder  
And the darkness of The Void rushes in!  
The earth reels in the gloom,  
And blood rains down upon you.

By the Mana of this Place—  
By the Mana of this Land—  
By the Mana of the Spirits—  
By the Mana of the wise man—  
By the Mana of the tapu—  
You are compact with the spirits.”

(The pupils are taken to a running stream.)

“Here behold the running water,  
Flowing down from high above you—  
Flowing down to depths beneath you—  
Flowing from the center, outward—  
Flowing from the boundary, inward.  
Flowing from the great ones;  
Flowing from the wise ones;  
Flowing from the dark ones.  
In this water I immerse you.

Come forth with knowledge!  
As from the waters Hawaiki came forth—  
As from the waters your land came forth—

As from the waters the goblins came forth—  
As from the waters the spirits came forth—  
    So come you forth—with knowledge.

As you step from the flowing water,  
Ask of your spirit within,  
Are you not building up Mana?  
Are you not casting off sin?  
Shudder at what lies behind you;  
Shudder at what has gone by;  
Shudder at what lies before you—  
    Keep your eyes upon Rangi—the High.

A cloud is floating down upon you!  
    O wide flowing calm!  
    O flowing calm of Rangi!  
    Flowing calm of Papa!  
O flowing calm from out the void!  
    Surround him with your Mana!

Avenger! Great Avenger!  
Avenger unrestrained!  
Avenger of violated tapu!  
You of Tail and Wings!  
Move you down towards us—  
Stand you there beside us—  
    Hold not back your vengeance,  
    Should we outrage tapu.

Now a procession of gods file past,  
Each in his own awful place.  
Whiro!

    Whiro the Goblin.  
    Whiro the old.

Tiki!

    Tiki the old.  
    Tiki the type.  
    He who first did work with hands—  
    He who first did walk with feet—

Tiki, the first high-born.  
The blood relation of man,  
    Formed from red earth,  
    Moistened by water,  
The only child of the Goblins.  
Toi!

The flat Goblin.  
The Goblin from the South.  
When angry he puffs himself up.

Amaru!

His food is man.  
His stomach is tight with food now;  
With those who have outraged tapu.  
Wide hole!  
Sacred hole!  
Hole the size of Rangi!  
Scratch yourself along, slave!  
Tama!

Son of the Wide Sea;  
Son of the Constant Light;  
Son of the Western Sea;  
Son of the Moonlit Night.  
He passes by: a cloud—  
He passes by you now.  
Son of the Western Sea!  
Son of the Moonlit Night!"

---

(As soon as these have passed away, the faces of all assembled must be covered by their hands as the following is repeated):

"By the sights now seen together  
Bound we are unto the Bright Son—  
Bound we are unto the Wise Man—  
Bound we are to every pupil;  
Bound and compact to the spirits.

Now comes the most sacred part of this awful mystery:

A Breath!  
A Great Breath!  
Blows mighty from the South.  
Shudder!  
For now you gaze on TU.  
Tu, the Lord of Earth,  
Tu, from beyond the sky.  
Tu, of the Inciting Face,  
Tu, the Fighter of Old,  
Tu, the Lord of War,  
That is TU.  
O Tu!

O Inciting One!  
O Great Spirit!  
We bow before Thee.  
Pass on thy way.

Now, Ta Whaki the Wanderer.  
Feel the earth tremble!  
The summit of the heavens  
Reverberates with his tread.  
Lightnings flash!

Abruptly he is gone.  
Peace reigns—and stillness.

Lo!  
Rongo!  
The Foundation of Life;  
The god of the Kumara,  
Extending his plenty  
Over the land.

Rongo, the Far-Famed.  
Rongo! Hail! Hail!  
Hail! Son of Rangi; Hail!  
In heaps thy gifts are given—  
In heaps thy gifts are sown—  
In heaps thy gifts are gathered—  
In heaps thy gifts are grown.

With gifts our bowls run over,  
With gifts our pits are full;  
Our land lives by thy bounty,  
Thy bounty wonderful.

The Great Spirit wanes;  
His smile was radiant light!  
That promised a good harvest.  
He fades—still fades before us  
And now remains—  
The Night.

O Spirit of the Darkness!  
We all are in thy charge.  
From all our foes defend us,  
Stand guard about our walls.

---

This is the Sacred Ceremony:  
You are compact with the gods!  
You are known to the goblins!

You are known to our ancestors!  
You are joined to knowledge;  
You walk in the Light.  
But Beware!  
For you are tapu.  
The Avenger is with you, invisible.  
In the whare—  
In the starlight—  
In the daylight—  
In the moonlight—  
Always there are the goblins;  
Always there are your ancestors;  
Always there is the Wise Man;  
Always there are the Spirits.  
Speak not of what you have seen.

In the constant light of day,  
In the moonlight fair,  
Rongo knows your every thought,  
He now possesses you,  
Beware!"



# A STUDY IN HAWAIIAN CARTOGRAPHY PRIOR TO COOK'S REDISCOVERY.

By FATHER REGINALD YZENDOORN.

This paper is meant to be a study in pre-discovery Hawaiian cartography. Its aim is to ascertain what indications old maps of the North Pacific furnish us regarding our archipelago.

De Varigny, in 1865 minister of Foreign Affairs of the Hawaiian kingdom, having come across a map antedating the discovery of these islands by Cook, and on which a group of islands on or about the 21st degree of north latitude was found, wrote to the Governor General of the Philippines to find out whether this group had been known to the Spanish navigators before Cook's time or not. His request was communicated to the Spanish government, and in due time an answer was forwarded him, stating that the group discovered by Cook in 1778, and named by him Sandwich Islands, had previously been discovered by the Spanish pilot Juan Gaetano in 1555. The documents then sent by the Spanish government and containing the alleged proofs of the discovery may be found in the second volume of Fornander's *Polynesian Race*.

The following data were offered by the chief of the Spanish Marine Department as convincing proofs:

"The principal one," he wrote, "is an old manuscript chart, registered in these archives as anonymous, and in which the Sandwich Islands are laid down under that name, but which also contains a note declaring the name of the discoverer and the date of the discovery, and that he called them 'Islas de Mesa' . . . The chart appears to be a copy of that called the chart of the Spanish galleon, existing long before the time of Cook, and which is referred to by all national and foreign authors that have been consulted."

He states his authorities to be: Blau's Atlas, 1663, d'Auville, 1761 and Ortelius, the latter, however, not having been directly consulted.

This is all the proof given, and it is thus reduced to the anonymous statement of a man who lived more than two hundred years after the alleged facts, and who does not give his sources.

In historical criticism such testimony cannot have the slightest weight and must be discarded. The statement, indeed, may be true, but we have no reasons to believe it, since the witness evidently could not have any personal knowledge about it, whilst we cannot check his sources.

Perhaps he had not any authority for his statement; perhaps it is a mere surmise; perhaps a wrong interpretation of Gaetano's logbook of the voyage across the Pacific in 1542, wherein he speaks of the discovery of a group of islands in the northern Pacific which he called Los Reyes, Los Coralles and Los Jardins, and stated to be situated at 900 leagues from the Gulf of California. 900 leagues or 2700 miles is no doubt more or less the distance which separates Hawaii from Cape California, but as the Spanish pilot underestimates the entire distance between the American coast and Mindanao in the Philippines by 50 per cent, it is evident that we have always to double his estimates of the course sailed over, which gives us 5400 miles from the Californian coast instead of 2700, and brings us to the Marshall Islands instead of the Hawaiian archipelago. Moreover as our pilot puts his discovery at latitude 10 degrees north instead of latitude 20 degrees north and says that the Garden Island is 50 leagues to the south-southwest of the Coral Islands, whereby no two islands of our group could possibly be identified, it follows that the islands discovered by Gaetano in 1542 were not Hawaii, but the Marshall group.

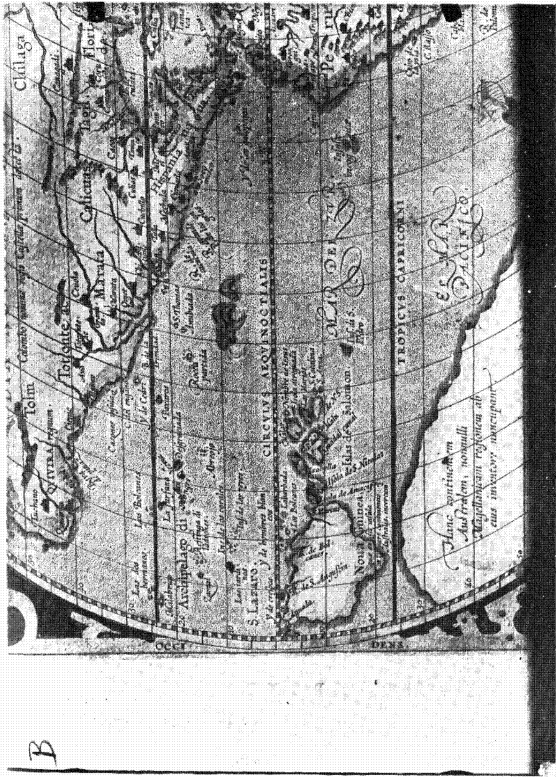
This the Spanish official had sense enough to discern, and he therefore hastens to say that the discovery was not made by Gaetano on that voyage, but in 1555. We have no description of this 1555 voyage, nor is there any reason why we should believe that he made any voyage across the Pacific in that year. Although searching several works wherein mention of that voyage ought to have been made, had it taken place, the writer failed to find any allusion to it, except in the answer of the chief of the Spanish Marine Department, whose only information probably came from his anonymous manuscript chart.

Some time ago I had an opportunity of looking over a great many old maps and atlases, and improved it by an endeavor to learn something from them concerning the discovery of our group. Most of these maps, made in the XVI., XVII. and XVIII centuries, show one or two groups in the northern Pacific, which, I think, must be identified with parts of the Hawaiian group. For convenience sake we shall call them, Los Bolcanos and Los Monges.

The first group is composed of from three to five islands, one of which is called Lanieni or Lanien, the other La Farfana, and the remaining one or ones collectively Los Bolcanos.

The second group is composed of the islands Los Monges, La Vezina and La Desgraciada.

Here follows a list chronologically arranged of maps bearing either or both of these groups, indicating the names, number and geographical position of the islands.



Portion of a map entitled *Typus Orbis Terrarum* in the Latin Ed. (1612) of the same atlas. The original map bears the inscription: Made by Abraham Ortelius in 1587, with privilege for ten years.



Abbreviations—M, Los Monges; V, La Vezina; D, La Desgraciada; B, Los Bolcanos, Volcano del Fuego; F, La Farfana; L, Lanien or Lanien; \*—No islands of interest to us in present study. The figures indicate the number of islands. E—East of Greenwich.

DATE	PUBLISHER	WORK.	MAP.	ISLANDS	Latitude North	Long. W of Greenwich.
1541	Mercator	Globe	.....	*		
1542	A. de S. Cruz	Nova Orbis Descriptio.	.....	*		
1546	Ortelius	Thesaurus geographicus	.....	*		
1554	Franzini	Nova et Aucta Orbis	.....	*		
1569	Mercator	Descriptio	.....			
1570	Ortelius	Theatrum Orbis	.....	4B 1F	22-26	152-158
1575	Phil. Gallaeus	Speculum Orbis Terrae	.....	2B 1F	23	174-175
1578	Ger. de Judaeis	ed. 1593	.....	2B 1F	23-30	172-175E
1583	Rasciotti	Hoeius 1640	.....	3B 1F	23	173-178
1585?	Ortelius	3rd Latin edition	.....	4B-1F	22-25	173-178
1587	Ortelius	1612, Ital. edit.	.....	4B	23	179
1587	Ortelius	1612, Lat. edit.	.....	1M 1V 1D	20-22	159-162
1589	Ortelius	1598, Dutch edit.	.....	1M 1V 1D	20-22	159-162
1589	Corn. de Judaeis	Speculum Orbis, 1593 edit.	.....	4B 1F	23-30	172-177E
1594	Petrus Plancius	Geographiae Univers.,	.....	2B 1F	20-22	168-171
1596	Maginus Patavinus	Opus	.....	1M 1V 1D	21	149-154
1598	Ortelius	1598, Dutch edit.	.....	B F		
			Map of America	3B 1F	23	174
			Map of World	1M 1V 1D	19	165-169

Abbreviations—M, Los Monges; V, La Vezina; D, La Desgraciada; B, Los Bolcanos, Volcano del Fuego; F, La Farfana; L, Lanien or Lanien; \*—No islands of interest to us in present study. The figures indicate the number of islands. E—East of Greenwich.

DATE	PUBLISHER	WORK	MAP	ISLANDS.	Latitude North	Long. West of Greenwich.
1598	Ortelius	.....	Map of World .....	3B 1F 1B 1F 1L 5M 1V 1D 4B 1F 1M 1V 1D	23 25 16-20 22-25 21-22	174 163-168 173-175 172-176 158-162
1600	Franc. Hœius.	.....	Map of world .....	.....	.....	.....
1600	J. Buzemacker	.....	Map of America and Pacific .....	4B 1F	23-0	172-177E
1602	Ortelius	Fasciculus Geograph., edit. 1608 .....	Map of India .....	4B 1F	21-25	.....
1603	G. Nicolas Belga	.....	Same maps as 1598 .....	.....	.....	.....
1607	Mercator	.....	Dutch edition .....	*	.....	.....
1612	Ortelius	.....	Globe .....	*	.....	.....
1616	Spilbergen	.....	Map of Asia .....	1B 1F 1L 5M 1V 1D	25-27 17-20	163-167 173-176
1617	J. A. Maginus	Oost and West Indische Spiegel, 1621 .....	.....	*	.....	.....
1631	Hondius	Geographie, 2nd vol .....	.....	B. on all maps 1M 1V 1D	21-23	133-138
1631	G. Blaeuw	1633, Atlas .....	America .....	*	.....	.....
1630	Mercator	Appendix Theatri, etc. .....	Map of World .....	1M 1V 1D	21-22	146-150
1633	Mercator and Hondius	.....	Map of America .....	1M 1V 1D	20-22	138-141
1649	W. and J. Blaeuw	Atlas .....	America .....	*	.....	.....
1657	Visscher	Tooneel des Aerdrycx. .....	.....	1M 1V 1D	20-23	148
		Atlas Contractus .....	First map .....	1M 1V 1D	20-23	148
			88th map .....	1M 1V 1D	20-23	148

Abbreviations—M, Los Monges; V, La Vezina; D, La Desgraciada; B, Los Bolcanos, Volcano del Fuego; F, La Farfana; L, Lanien or Lanien; \*—No islands of interest to us in present study. The figures indicate the number of islands. E—East of Greenwich.

DATE	PUBLISHER	WORK	MAP	ISLANDS.	Latitude North	Long. West of Greenwich.
1658	Jansonius	Nouvel Atlas	Map of America	1M IV 1D	20-23	138-143
1660	A. F. de Wit	.....	Map of world	1M IV 1D	21	147-150
1662	Blaeuw	.....	Map of America	*		
1665	Vischer	.....	Map of world	1M IV 1D	21-23	146-150
1693	J. Blaeuw	Americae Nova Tabula	Map of America	1M IV 1D	20-23	148
1700	Gerard Valck	La Neptune françois	Mer du Sud	1M IV 1D	20-23	146-151
1700?	Gerard Valck	Nova Totius Geographica Telluris Projectio.	Globe	1M IV 1D	21-24	137-140
1715	Bruzen la Martiniere	Atlas de la Navigation.	.....	1M IV 1D	21-23	138
1735	.....	Grand Dictionn. Geograph.	South Sea	1M IV 1D	20-23	143-147
1721	.....	Nederlandsche Reyzen.	.....	*	22-23	155
1743	.....	Anson's Voyages	The Spanish Chart	1M IV 1D	16-19	146
1747	Jacob de Keyzer	Atlas Portatif	1st map of hemispheres	6M 1D & La Mesa	19-20	133-137
1785	.....	Nederlandsche Reyzen.	6th map of hemispheres	2M IV	18	133
	.....	Vol. VII.	.....	2M IV	18	134
	.....	Vol. XIII.	.....	1M IV 1D	19	144-146
	.....	.....	.....	1M IV 1D	17-20	144-146

I shall now make a few remarks on the more interesting of these maps. First in order comes the 1541 globe of Mercator. It may perhaps be called the first modern map of the world. It has no islands in the northern Pacific which could be possibly identified with the ones we are interested in.

In the following year, 1542, Alonzo da Santa Cruz, archi-cosmographer, to Charles V., who had every opportunity to know all about the discoveries made by the Spaniards, published an atlas: "A true and complete description of the whole world." On his maps, the broad expanse of the Pacific is only interrupted by the Island of San Pablo, the Tiburiones, the Ladrones and the Islas de los Pintados.

The *Thesaurus Geographicus* of Abraham Ortelius (1546), a geographical dictionary which claims to contain "the names of all the earth's countries, mountains, islands, harbors and towns," makes no mention of any of the islands belonging to the groups above alluded to; a presumption that they had not yet been discovered.

They appear for the first time on the famous chart of Mercator: *Nova et aucta Orbis Descriptio*, 1539 (an outline of which may be seen in the *Encyclopedia Britannica* 1883, under the heading, Maps,) as a group of four small islets called Los Bolcanos, grouped in the form of a cross lying about the tropic of Cancer, and a bigger island called La Farfana, which is at 21° north latitude and 176° west longitude from Greenwich. (All longitudes in this paper have been calculated from the meridian of Greenwich.)

I have no doubt but that this group must be identified with the Hawaiian archipelago for the simple reason that the name indicates islands showing volcanic activity, and there are no islands besides Hawaii having active volcanoes in the north-eastern part of this ocean. The Aleutian Islands are too far north and cannot be meant, as the Spaniards never went any further north than the fortieth degree. The latitude moreover, which those early navigators could calculate at least with an approach to exactitude, corresponds to that of our islands. There is indeed a difference in longitude of some 21 degrees, but we know that the mariner of the XVI and XVII century had scarcely anything better to determine his longitude than a rough unassisted estimate of his progress made through the water, making allowance for the effects of winds and currents.

In the year 1570 there appeared the first edition of the famous atlas of Abraham Ortelius, entitled *Theatrum Orbis Terrarum*, which has seen a great many subsequent editions in







either Latin, Dutch or Italian. In the preface to the first edition the author says: "It has been our foremost thought to represent to the reader whatsoever he could find, or even now can find, on any of the geographical or chorographical maps, which either recently or in the past have been published. With this end in view we have undertaken this work." Further on he states that he has reproduced other maps, reducing their size, but omitting nothing, not even the smallest thing which was to be found on the bigger map, nor changing anything except making more legible certain things which, as often happened, had become illegible.

On four of this Ortelius Collection of maps of 1570, the Bolcanos group swims about in the ocean between  $155^{\circ}$  and  $178^{\circ}$  west longitude from Greenwich with the latitude also varying from the 21st to the 27th degree. The map of East India and adjacent islands, has four Bolcanos at  $158^{\circ}$  longitude west and just above the tropic, whilst La Farfana is at  $155^{\circ}$  longitude and  $21^{\circ}$  latitude north, which is only one degree east of Maui and one degree north of the east point of Hawaii.

Another map of the same collection, named: Map of Tartary or of the Realm of the Great Khan, also deserves a special mention. On it the group is reduced to three islands with a distinct outline and a northwestern trend: La Farfana is to the east, Volcano del Fuego in the middle, and Lanieni to the west. The name of the last island is not Spanish nor retraceable to any other European language; one cannot help thinking of Lanai. It is further noteworthy that on this map China and California are separated only by 40 degrees.

In the Italian edition of 1612 of the same work is a map of America drawn and engraved by Ortelius himself in 1587. On it the second group previously alluded to, makes its first appearance. The Los Monges group here consists of three islands with a northeastern trend (the actual trend of our Hawaiian Islands). The first island is called Los Monges (The Monks or The Friars); the second one La Vezina (The Neighbor), and the third one La Desgraciada (The Unfortunate). They lie between  $20^{\circ}$  and  $22^{\circ}$  latitude north and  $159^{\circ}$  and  $162^{\circ}$  longitude west; we may well say on the exact spot where our archipelago lies basking in the sun. Their distance from Cape Corrientes (where the Spaniards used to leave the coast), is only 34 degrees, that cape being mapped 20 degrees too far west; another instance of how the navigators of those days underestimated the distances they traveled.

In the Latin edition of the same year there are two maps showing the new group. The map of America has them in the identical position of the Italian edition. But on the map of the

world they are shoved further west between  $164^{\circ}$  and  $169^{\circ}$ , and are at  $19^{\circ}$  latitude north. Both maps have the inscription that they were delineated and engraved by Ortelius in 1587.

The author, however, seems to have doubted the existence of the group, for on a map of the Pacific made by him two years later, he omits them, whilst he puts the Bolcanos (four in number) and La Farfana between  $165^{\circ}$  and  $170^{\circ}$  longitude east and about  $23^{\circ}$  latitude north.

The Los Monges reappear on a map of the two hemispheres, made by Petrus Plancius in 1594. The three islands are in a line at  $21^{\circ}$  latitude north and between  $149^{\circ}$  and  $154^{\circ}$  longitude west. On this map, Acapulco, the Spaniards' port of departure is situated but one degree too far east, and Los Monges are distant from it by 49 degrees, whilst the real distance from the Hawaiian Islands is 55 degrees. This map does not contain the Bolcanos.

A Dutch edition of Ortelius of 1598 comes with an important innovation. The first map (*Typus Orbis Terrarum*), shows three islets, Los Bolcanos just above the tropic, and La Farfana just beneath it at  $174^{\circ}$  longitude west, and shows at the same time Los Monges at  $19^{\circ}$  latitude north and between  $165^{\circ}$  and  $169^{\circ}$  longitude west.

A second map: *New description of Asia*, makes the Monges group consist of seven islands. What used to be the four Bolcanos grouped in the form of a cross with La Farfana underneath, is now called: Los Mauges, a defective spelling of Los Monges; La Vezina and principally La Desgraciada have grown in size; the last named island looks very much like Hawaii, whilst La Desgraciada's form approaches that of Oahu. The islands are between  $16^{\circ}$  and  $20^{\circ}$  latitude north and  $173^{\circ}$  and  $175^{\circ}$  longitude west. La Farfana, Volcan del Fuego and Lanieni (here called Laniem) also are mapped at  $25^{\circ}$  latitude north and between  $163^{\circ}$  and  $168^{\circ}$  longitude west. On this map the whole of the island La Disgraciada is not shown, but the same map being reproduced in the Italian edition of 1612 gives the outline of that island in its entirety; moreover Los Bolcanos are shoved somewhat further north, and Los Monges further south.

The Bolcanos once more make their appearance in 1617 in the geography of J. A. Magini, where they, but not Los Monges, are indicated. From that year on they disappear from the maps forever, and leave Los Monges in sole possession. But strange to say, this group is reduced to its first proportions, to wit, to three islands: Los Monges always to the west, La Vezina in the middle, and La Desgraciada to the east. The latitude varies from the 16th to the 24th degree; but is more often about the

21st. The longitude also varies between 133 and 155 west, more often around the 148th meridian. Towards the end of the XVIII century there is a tendency to move them too far east to about the 133rd meridian, but at the end of that century they are again shoved westwards, so that in 1785 we find them (on a map in Dutch Voyages, Vol. VII,) at 19° latitude north and 143° longitude west.

An atlas published in 1715 at Amsterdam in the French language, "*Atlas de la Navigation et du Commerce*," also bears the three islands: Los Monges (here called Los Mouges), La Vezina and La Desgraciada (here called La Desgracida), between 20° and 23° latitude north and at 155° longitude west. In the accompanying description of this map, the following interesting information is given concerning the course of the Spanish galleons, plying between New Spain and the Philippines:

"The galleon from Acapulco always leaves towards the end of March or in the beginning of April; about sixty days after departure she arrives off Guam, where she remains but two or three days to take in provisions and then continues her voyage for Manila, where she arrives usually in the month of June. Whilst this ship is under way, another loads merchandise from the East Indies, and gets ready to leave Manila for Mexico. Thus when the first arrives the second goes under sail, and goes as far north as 36° and even 40° north in order to get favorable wind for the American coast. (Having arrived there) she first coasts the shores of California, and never fails to catch wind whereby to reach Acapulco, where she usually arrives toward the end of December; always taking twice as much time to come back as it takes to go; which circumstance is attributed to the round about ways which have to be taken to get the wind and to avoid the currents. . . ."

It is further stated in the same article: "They have discovered in the last century many islands in this ocean; but they are so savage, and their inhabitants so poor, that nobody has cared to make much of an investigation about them."

Here we have perhaps the reason why none of the cartographers, pointing the groups out on their maps, has anything to say about them.

What may we gather from the different names given to the islands? Among all the maps consulted, only one calls one of the islands of the Los Monges group: La Mesa. It is the map in Anson's voyages, which reproduces the map found by him on board of the Spanish galleon, *Nuestra Senora de Cabadonga*, in 1743. On this map we find again two larger and four smaller Los Monges, La Mesa instead of La Vezina, and La Desgraci-

ada. As Los Monges are here called Los Mojas, which is a grammatical impossibility, the English publisher has certainly not found it on the Spanish map. It is probable that he has been equally incapable of making out La Vezina, and has put La Mesa in its place. It is hence useless to endeavor finding a connection between La Mesa, which means Table, and the Maunaloa of Hawaii. It seems moreover paradoxical to give the name of tableland to a dome-shaped mountain, as they have tried to do.

The name of one of the Bolcanos, La Farfana, is most puzzling. The masculine form of this word, Farfan, designates a Christian horseman in the service of a Mohammedan prince, and it appears very improbable that the discoverers should have thus called an island in the Pacific. I am inclined to believe that Mercator, who is the first to put the island on the map, has read Farfana for Tartana, a tartan, being a prolonged Mediterranean vessel, of which the Spaniards may have been reminded on seeing the Hawaiian canoes.

As to the name Los Monges, although no cartographer gives any description of the islands of that name which now occupy our attention, I have found the following notice in the "Grand Dictionnaire Geographique et critique, by Bruzen la Matiniere, royal geographer of Philip V. of Spain, published in 1735.

"*Monges.* Name of several islands which are found in South America to the east of Cape Coquiboca. The southernmost one is the highest and has a white appearance, on account of the quantity of bird excrements with which it is covered."

Anson also mentions an assemblage of rocks in the neighborhood of Acapulco, which are white from the excrements of boobies and tropical birds, and are called the White Friars; thus again Los Monges.

Now as the Los Monges of which we are treating, are constantly put at the western flank of the group, and considering the reasons which prompted the Spaniards thus to christen certain islands, may we not identify them with Laysan and the neighboring rocks? I am the more tempted to do so as these islands have a close resemblance with the White Friars in the neighborhood of Acapulco with which the Spaniards were familiar. Kauai would then become La Desgraciada, and its western neighbor, Niihau, La Vezina.

If so, the Bolcanos would represent a separate discovery of the windward islands, the volcanoes of Hawaii having been evidently active when the island was first sighted.

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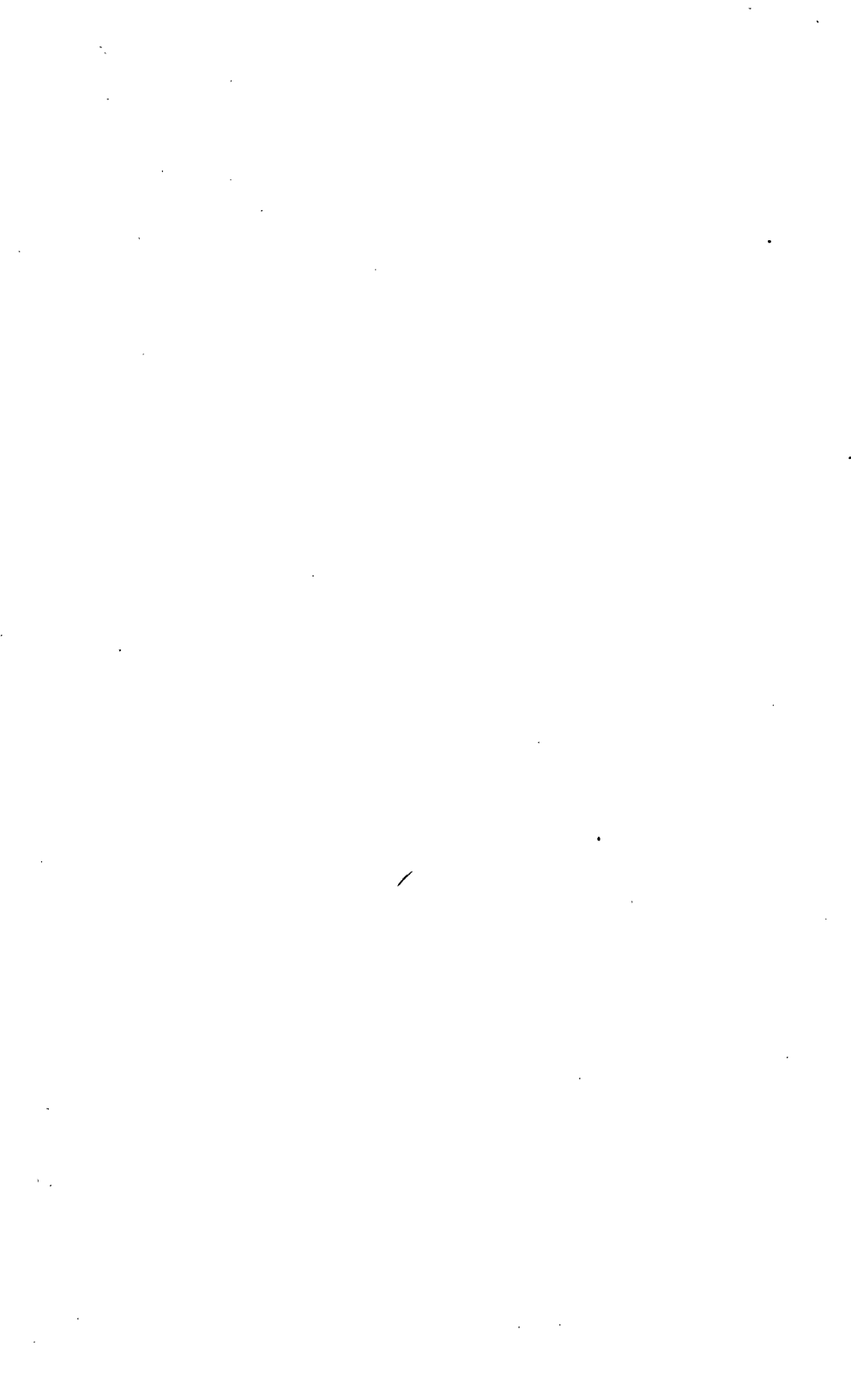
















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